No. 657 Twopence July, 1958

THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS

OUR REBUILT CHURCHES

The Church of the Saviour, Southampton

The Church of the Saviour, Southampton, the only Unitarian church in this country so christened, was destroyed by enemy action in 1940. The building that thus fell victim to air raids has been described as "a poem in stone," with fine sculptural decoration and a hammer-beam roof. It was designed by Phillip Brannon, Southampton's leading architect a hundred years ago, and one of the founders of the Unitarian congregation in Southampton in 1846. The building was not erected until 1880, for the first services were held in the Tudor House, St. Michael's Square, and in 1851 the congregation bought a chapel from the Methodists at a total cost of about £500. The Rev. Edmund Kell was appointed minister, and he undertook to raise a fund to build a new church, which was started in 1859. He went on to raise the money for a church hall, which was built after his death and named in memory of him and his wife.

When both these buildings were destroyed in 1940, the congregation was offered the hospitality of the Bitterne Park Congregational Church, which was gratefully accepted. Later the members worshipped in the "Little Chapel" of the Avenue Congregational Church; and still later in the Friends' Meeting House.

The new church was designed by Mr. Francis W. Keyworth, of Melton Mowbray, and built by Messrs. George S. Hallum and Sons, of Southampton. It is a pleasant brick structure in a simple modern style with accommodation adequate for present needs. It was opened in October, 1956, by the President of the General Assembly, Mr. C. H. Pollard, O.B.E. The pulpit is a gift of the Bournemouth Unitarian congregation, and is the one that stood in the Bournemouth church until its replacement by a new oak pulpit given by Mrs. G. H. Isaacs in memory of her son and husband. The gift pulpit has been treated so that its woodwork matches as closely as possible the other furniture, and its draperies are blue to go with the chancel carpet and organ screen.

The present Lay Pastor of the church is Mr. John Sturges, and Sunday services are held at 6.30 p.m.

WHAT IS MAN ?

By A. B. Downing

"The glory, jest and riddle of the world" was Alexander Pope's answer. Christians describe Man as a special child of God's creation. The descriptions are not incompatible. What really is our status in this Universe? Exactly one hundred years ago Charles Darwin and A. R. Wallace gave fresh force to this question in lectures on evolution by natural selection before the Linnaean Society in London. The debate is still unresolved. As Unitarians we are involved in it, for most of us hold that men and women have a special value in God's sight. That faith is not really affected by the scientific fact that men have evolved from lower creatures. The Catholic Church, still regarding evolution as an open question, is adamant in affirming that our spiritual endowments were specially created by God's intervention.

If God did intervene to create ou spiritual capacities, then of cours the natural process of evolution wa interrupted. On the other han rudimentary spiritual capaciti might be present in animals. Th experts are undecided.

Is there a gulf or a bridge betwee men and animals ? Unitarian would argue for both. Man is bot unique and a natural part of th animal creation; both the glory an the riddle of the world. Is he a je too ? That is a final possibili which we may still avoid, but on if we believe that man's highest ai is to glorify God and not dei himself. For man to make a god himself in this mysterious univer would be a jest indeed. We mu humbly follow wherever Natu leads, but to stop at the facts is miss the glory. No-one can ca himself religious who cannot s that the ultimate glory of life spiritual, and that its purpose divine.

UNITARIANS IN THE NEW

Mr. H. Brown, 25 years organist Bridgwater, has received a present tion.

Mrs. Cox, on retiring from the po of organist at Richmond at the a of 93, has received a presentatio

Mr. Barber, of Richmond, had party for his 100th birthday.

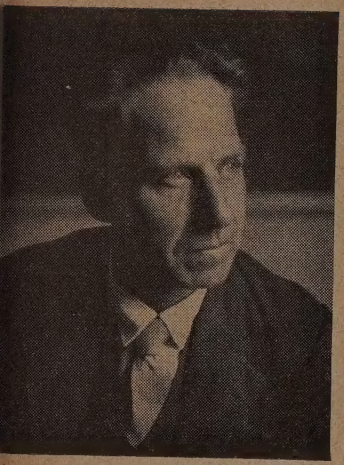
The Rev. Dr. A. L. Agnew, Belfast, has celebrated his silv wedding.

The Rev. G. D. Foote and the Re T. W. Roberts are retiring fro active ministry.

The Rev. W. Millar, of Newry, going to Taunton and Bridgwater.

The Rev. A. E. Potts has resign from Dundee.

Mr. F. J. C. Poole was present with a cheque by Dudley congreg tion to acknowledge his many yea service as organist, on retirement.



THESE ARE UNITARIANS

No. 6. Ernest Green, C.B.E., M.A., LL.D., J.P.

By Jeremy Goring

One day in 1954, Doctor and Mrs. Ernest Green found themselves in Lewes with an hour to spare. Almost opposite the point where the bus had dropped them stood the Westgate Unitarian chapel; the outside looked promising, so the travellers went in. They showed their appreciation of what they saw there by writing their names and addresses in the visitors' book. They might never again have set foot inside a Unitarian church had their signatures not come to the notice of Miss Helen Watts, the energetic and ever-youthful secretary of the Old Meeting House at Ditchling. Ditchling is seven miles west of Lewes, but only one mile from Keymer, to which village the Greens had recently retired. Immediately, their house became the target for a heavy bombardment of chapel calendars, denominational literature and countless invitations to services. At length the Greens gave in . . . and the Ditchling congregation acquired two most valuable members.

For more than a quarter of a century Ernest Green had not been associated with any church. Brought up as a Primitive Methodist, he was, from the age of 16, an active lay preacher in his native Sheffield. During the First World War, however, his disgust at the blatant manner in which parsons used their pulpits as recruiting platforms led him to renounce all connection with organised religion. Yet he remained a religious man; religious teaching, indeed, had a central and all-important place in his **Education for a New Society.**

To this book those who would seek to know Ernest Green must turn. First published in 1942 and thoroughly revised five years later, it is a storehouse of vital information. "What Ernest Green does not know about the educational system of this country," wrote the late C. E. M. Joad "is not worth knowing." But the book is not just the work of one who knows a lot about education; it is the product of a lifetime's devotion to its cause. In his thirties Ernest Green became convinced that the most urgent task confronting the social reformer was to organise men not into trade unions but into educational classes—a conviction that led him in 1923 to abandon the comparative security of the Organising Secretaryship of the Yorkshire Branch of the Clerical Workers' Union and to launch out into the deep as Secretary of the Yorkshire District of the Workers' Educational Association.

From then until his retirement in 1950, Ernest Green devoted all his attention to adult education. In 1929 he became National Organising Secretary of the W.E.A., and five years later its General Secretary. To this task, writes Mary Stocks in

The Workers' Educational Association: The First 50 Years, "he brought . . . an untiring and unshakeable devotion. He appeared to want nothing for himself other than opportunity to serve his chosen cause . . . When rising costs precipitated the question of salary increments . . . matters were always so arranged by him as to exclude the General Secretary's own meagre salary from discussion."

Although the immediate work of the W.E.A., of which he is now Hon. Treasurer, has necessarily occupied most of his attention, Ernest Green has always found time for other useful activities. Sworn in (by Mr. Chuter Ede) as a J.P. in 1933, he served for some years as Chairman of a Juvenile Court. Now, in his 74th year, he still seems to devote more time to public business than to the cultivation of his delightful garden; if he is not up in London on a Civil Service Tribunal or a Foreign Office Advisory Committee, he may be flying to Copenhagen to address an International Congress or to Geneva to take the chair at a meeting of the U.N.E.S.C.O. Committee on Adult Education. Yet he never misses a meeting of the Ditchling church committee, of which he is chairman, and is rarely absent from Sunday services: Indeed one Sunday a month he himself mounts the pulpit to share with his privileged fellow-worshippers some of the fruits of his deepest meditations upon the things of God and Man.

Mary Stocks refers to Ernest Green as a "superman." This is no exaggeration. But for all that, he is a man of warm human qualities for whom, in the last resort, it is people rather than public affairs that matter.

CHILDREN'S CORNER

"The Toyland Game"

A straight line is the shortest distance between two points; and it is certainly true of the Toyland Annual Game. There are many places which have their own particular (and perhaps peculiar) traditions: Special football matches, pancake races, and so on. Toytown is one of these and its "Game" is the wildest mixture imaginable. It starts at the pillar-box in the Square and finishes at the crossroads by Thingummy Hall. Then, you see, the route is perfectly straight; and the competitors must take *all* the obstacles in their stride. These include roads, streams, fences, gates, trees, hedges, often a great deal of mud and one or two ponds. Anyone can enter; and nearly everyone does.

Strictly speaking, perhaps it's more of a race than a game; then again, perhaps not. It's a bit difficult to say. Certainly there are no teams. Everyone plays for him (or her) self. First and foremost, there is a ball, about half the size of a soccer ball. Secondly, all arm themselves with sticks, bats, bits of wood. If they don't they must use their hands and so usually come off worst. To begin the game (or race) the starter gathers all the competitors together in the square, throws the ball into the air and gets out of the way quickly! The simple idea is that the ball must be propelled along the route (obstacles and all) to the finishing line; and the person who has possession at the end or who makes the final hit is the winner.

Well, this year . . . Oh, dear! I've no more space! I shall have to tell you of this year's "Game" next month. See you then.

HINCKLEY. Mr. Robin Williamson, B.A. of Manchester College, Oxford, conducted School Anniversary Services on May 18th. The singing was conducted by Mr. R. A. Bennett, with Mr. A. G. Hydon at the organ. The children gave several musical items and the collection realised £92.

I HELPED MY CHURCH TO LIVE!

I was there!
My presence helped. I was one more. When I joined the church, I promised to be there. I didn't join to stay away from it. I was there!

I helped my church to live!
I paid my way. I did not let others pay my way anymore than I permit them to buy my hat, feed my children, or pay my taxes. I paid my way!

I helped my church to live!
I prayed for my church. I wanted every blessing and grace and health and power for my church. I prayed for her as naturally, as normally, as I do for my dearest ones. I helped my church to live, for I prayed for it!

I HELPED TO KILL MY CHURCH!

I helped to kill my church!
I stayed away! Had I stayed away from home, I had killed that; had I neglected my business as thoroughly, I had killed that, and had no business. My lack of interest made other people uninterested.
I helped to kill my church, I stayed away!

I helped to kill my church!
I starved it. I was a poor provider. Time was when I contributed a little to it; but when I quit attending, I quit paying.

I helped to kill my church, I starved it!
I helped to kill my church!
I quit praying for it. At some time or other I quit praying and when I quit praying I became an ecclesiasticide through spiritual suicide.
I helped to kill my church; I stopped praying for it.

—Quoted

Just a minute, dear. Doesn't that involve an initial definitional contradicton?

OUR LADDER OF AFFIRMATION

By Magnus C. Ratter

Like people, words and phrases grow old and die. Folks do not like stale bread. We must speak anew our inner conviction: to-morrow will re-phrase it.

1. *For tiny John.*

I believe that God who made the earth, the sea, the air, the sky, the sun, the stars, loveth me; loveth mum and dad; loveth cats and dogs, sparrows and all birds, primroses and all flowers. I will try to be good, to be kind, to be brave.

2. *For little John.*

I believe that God is the Father of every one, boys and girls, men and women, in every land. I believe that Jesus is the noblest leader who has ever lived; therefore, I must follow His example and try to make life better and happier. This I can best do if I strive for the best and the bravest things.

3. *For big John.*

I believe in God, Spirit, Love, Power, Father of all men. I believe that man, the child of God, comes to know God as he loves and serves others. I believe that God speaks through the great and good of every land. I believe that God helps man to overcome temptation. I believe

that the Kingdom of God comes through obedience to justice, righteousness, love. I believe that Eternal Life begins on earth. I believe that a fellowship of those that seek God is very helpful: for this reason I work for the Unitarian Church.

NEWS AND VIEWS

THE GENERAL ASSEMBLY

The President, the Rt. Hon. J. Chuter Ede, M.P., amongst other engagements, has visited the West, to speak at the Western Union Assembly held at Taunton, preaching also at Bridport, and also the Midlands, to speak at the North Midland Association meetings at Nottingham.

OVERSEAS

CAPE TOWN Church held a prepared discussion night in March with the idea of sending reports to the I.A.R.F. meetings at Chicago.

SYDNEY is starting a magazine to act as "The Unitarian Correspondence Church of New South Wales," to answer readers' questions, discuss subjects of religious and social importance, publish sermons, articles, meditations, etc. In February a Welcome service and tea was held for eighteen new members joined since Christmas, an instalment towards the goal of 50 new members in 1958.

VANCOUVER Church enrolled 85 new members last year, bringing the membership up to 255, the highest recorded. Average attendance has increased from 100 in 1956 to 135 in 1957, and so far 170 for 1958, giving an expectation of over 200 for 1959. As 210 is the absolute maximum of seating accommodation, plans are being made to hold two identical services each Sunday.

AT HOME

CREWKERNE has resumed Monday evening services.

DUKINFIELD held successful School Anniversary Services in May, conducted by the Rev. L. Mason, B.A., B.D., of Leicester, the singers being trained by Mr. S. S. Saville. The Whit-Friday walk was led by the Tyldesley Prize Band, which gave a band concert in the afternoon.

EVESHAM and KIDDERMINSTER congregations exchanged visits on their respective Sunday School Anniversrespective Sunday School Anniversaries.

EXETER welcomed Harold Steele as a former member to speak on his attempt to reach the nuclear testing grounds. With a home printing press the congregation is now producing a quarterly News-letter.

HORSHAM held special services on Whit-Sunday, the morning preacher being Mr. W. E. F. Ward, C.M.G., B.Litt., M.A., Editor of "Colonial Education." On May 4th, instead of the usual Discussion Group, the Broadbridge Singers gave a musical programme.

KNUTSFORD. Pamela Dean was crowned Rose Queen on June 14th, with displays of dancing, a play by the Sunday School, "The Princess and the Woodcutter," and a gymnastic display by the Knutsford Boys' Club. The following day was the School Anniversary and the Rose Queen was dedicated at the evening service. An outing to Southport was held the following Saturday.

LEEDS. The preacher at the All Faiths Service on June 1st was Mr. Ghulam Rhabbani Khan, the new Imam of the Woking Mosque. The following Sunday the Civic Service was attended by the Lord Mayor of Leeds, Mrs. Mary Pearce. The International Fair held in April is expected to have realised over £500.

LEICESTER. The Great Meeting celebrated its 250th anniversary on June 15th and an afternoon service was held at which busloads from other congregations in the North Midland area joined in thanksgiving, coming from as far as Mansfield.

LIVERPOOL. GATEACRE held its School Anniversary on June 22nd, with singing by the children, and at evening service the crowning of the Rose Queen, Carol MacDonald. On June 24th the Liverpool and District Sunday School visited Gateacre, with plans for a ramble, followed by 8.45 supper and an Epilogue service in chapel at 9.30.

LONDON. HACKNEY Sunday School enjoyed a visit to the Tower of London and Kensington Science Museum on May 17th. Book token prizes were given for the best-behaved children. The school continues to grow and two shields have been made for quarterly award as a New Members' Shield and an Endeavour Shield. In the London Sunday School Society's annual festival, three major awards went to the smallest school, Ilford, where each of the children received a diploma for either a first or second-class award.

MANCHESTER. The annual Sunday School United Service at PENDLETON on June 8th was conducted by the Rev. Dr. R. W. Wilds, and the Flower Queens and their attendants taking part formed a colourful procession that filled the large chancel. SWINTON again invited the Flower Queens of the district to a reception held three weeks earlier. At PENDLETON the retiring May Queen held a dance well attended by friends from other churches, at which farewell was said to Mr. Henry Tittle, who was leaving the following week to take up the Wardenship of the Great Hucklow Homes. Thirteen ex-May Queens attended the 29th May Queen Festival at Pendleton on May 5th, when Margaret Wetton was crowned. BLACKLEY Sunday School is preparing to celebrate its centenary in July, and the church has received a legacy of £50 from the late Mrs. M. A. Barraclough.

MANSFIELD. The Old Meeting House has been re-decorated, and a week-night service of thanksgiving and re-dedication was conducted by the Rev. Kenneth Sherratt, £1 was handed to the minister by the boys and girls of the Sunday School, who had collected the amount towards the re-decoration out of their own spending money, without asking their parents for contributions.

TODMORTON held a successful Dutch Fair in April, and has bought a record-player for the use of the church institutions. A legacy has been received of £50 from the late Helen M. Midgeley.

TORQUAY. The Devon Unitarian Congregations Association met at Torquay in April.

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RECOMMENDED

It is some years since the Lindsey Press issued a series of Ten Minute Talks for Children. *The Snowdrop Who Couldn't* (and other tales) by Phillip Mottram Brown, pastor of Chorlton Unitarian Church, Manchester, is a new venture in this line of country at 3s. 6d. Some of the thirteen stories score full marks, especially the purely imaginative stories, for Mr. Brown has the imaginative gift essential for children. Some of them lose marks for an element of incredibility which may not worry the majority, but might cause searchings of heart among, say, practically-minded boys! But any story-teller can use his own ingenuity to avoid apparent pit falls, and those who buy the book will soon be trying out the stories on their own children or Sunday Classes.

MOSSLEY. The Youth Club held a successful Tramp Supper in May, which they cooked themselves, two prizes being awarded in a parade of tramps. The School Anniversary services were conducted by Mrs. Thrasher, president of the S.S.A.

NOTTINGHAM. On Whit-Sunday evening a number of Sunday School children and older members were dedicated and received into Chapel membership. A discussion group on the "Call to Freedom" and other subjects has been meeting throughout the winter season.

THE UNITARIAN, published by Manchester District Association of Unitarian and Free Christian Churches. Annual subscription 4/-. Monthly orders, 50 copies 7/6, 100 copies 10/6 plus postage. *Business Manager:* G. HARRISON, 2, Walwyn Close, Stretford, M/cr. *Editor:* Rev. A. W. VALLANCE, Dunham Road Parsonage, Altrincham, Cheshire.

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